ARAMBE FLAME

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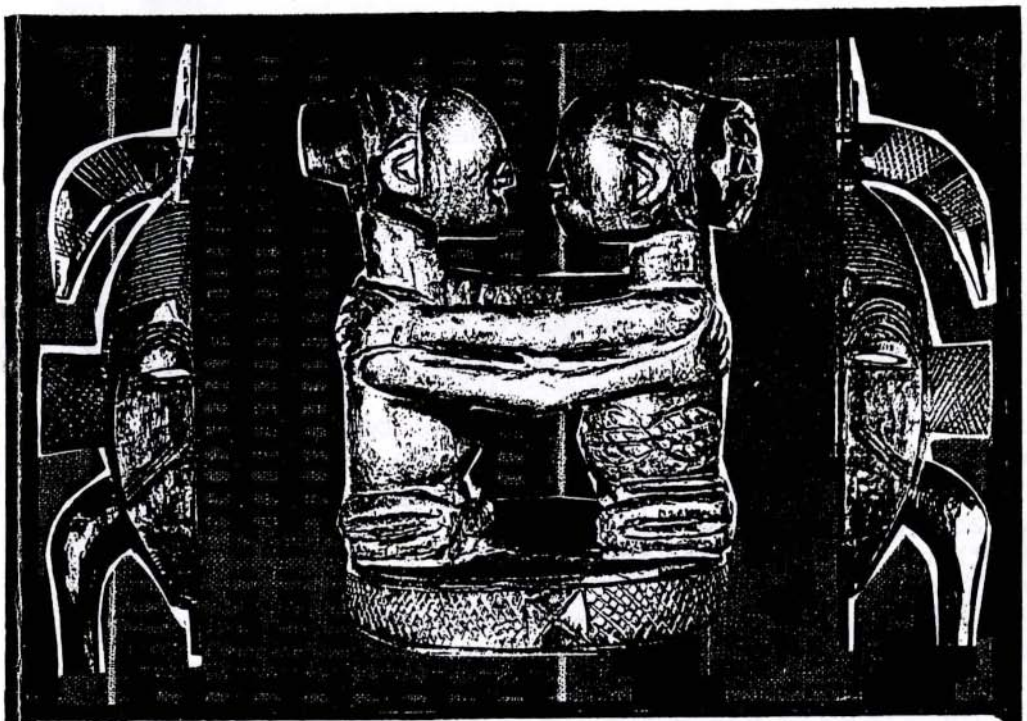

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Community News/Commentary: Prophets Over Profits; **Tribute:** Preston Love Joins Ancestors; **From Other Sources:** Dr. Asa Hilliard Addresses Afrocentric Parenting Conference, Community Organizer Gets Time for Hosting Web Site, Some of Untold Story Behind Second Forcing of Aristide from His Country, Peace Taking Hold in Horn of Africa, African Family in Mississippi Fighting to Regain Stolen Land; **Guest Commentary:** Our Akewi Earns G.E.D.; **Announcements; Books; Back In Time**

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

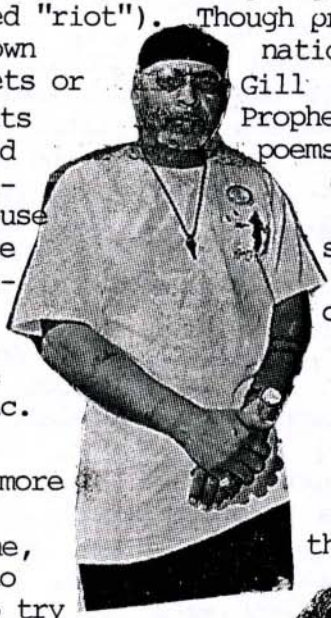
The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

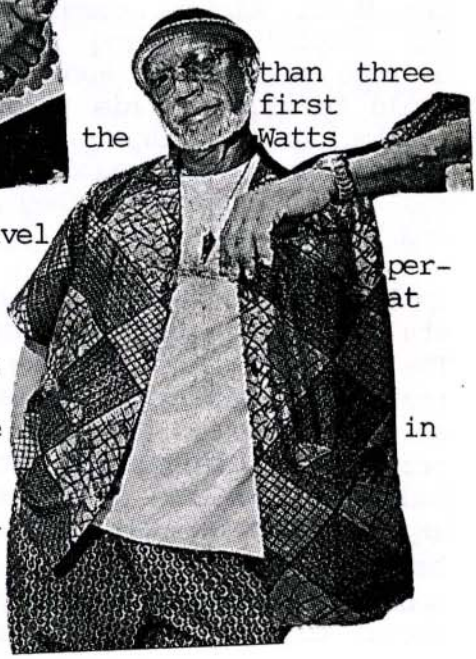
We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMUNITY NEWS COMMENTARY

The Watts Prophets(three African spoken-word performers from Watts in Los Angeles, California) might be seen as fathers, or grandfathers, of rap. These three Brothers--Anthony Amde Hamilton, Richard Dedeaux, and Otis O'Solomon--began rapping in the mid- to late-sixties. It was a way for them to express themselves in public on political, economic, social, and other issues--issues that had played roles in the erupting of the Watts rebellion (so-called "riot"). Though probably not as well known nationally as the Last Poets or Gill Scott-Heron, the Watts Prophets, like them, used poems and rhymes, with musical accompaniment, to rouse African people who were sleeping to consciousness, to promote courageousness among us, to encourage us to be proud and unified, etc.



Though it's been more than three decades since they first stepped on the scene, the Watts Prophets continue to rap and continue to try to be a positive force. They travel throughout the U.S., performing and conducting workshops at universities, high schools, community centers, and other venues.



About three years ago, while here in Lincoln for a series of performances and workshops, the Watts Prophets made time in their schedule to perform here at the prison. When we learned last month that they'd be here in Lincoln

again, we got in touch with the Lied Center for Performing Arts, where they were scheduled to do a concert on the 21st. of February. Thanks to the **enthusiastic** willingness of the Prophets to come into the joint and perform and the work put in by Lied Center personnel to make the necessary arrangements with the prison and provide for the Brothers' transportation, the Prophets were in the gym on Saturday afternoon, February 14th., to share their art with us. Unlike their previous time here, the Prophets were without the young Brothers who play the music for the spoken words. This was due to a matter of tight money. In addition to not having their band, the Watts Prophets had to confront the challenge of the gym's poor accoustics. Before, they had performed in the prison chapel. For whatever reason(s), the gym was not shut down for other activities. So, those of us who were listening to the Prophets do their thing had to do so with the sounds of weights hitting the floor, dominoes being slammed on tables, and loud-ass conversations. The fact that there were Africans among those prisoners who were disrespecting the artists was an embarrassment.

For about a half-hour, the Brothers from Watts used their rhymes and rhythms to tell tales about life realities in the Watts African community, to relate some history of our people's on-going freedom fight, and to deliver to us some messages of encouragement. As one of the Brothers would be rapping, his partners would use their voices as rhythm, to help drive a point home, whatever. Sometimes the Brothers were sounding, in style, like a contemporary rap group, sometimes they were sounding like a preacher and his congregation.

In between raps and after the performance, the Watts Prophets engaged in dialogue with us on a variety of issues. The Brothers shared with us, for example, information about their lives as youth growing up in Watts and the forms of discrimination they and their families faced, the police brutality and harassment, etc. At least one of the Brothers had done time and he shared with us how his ability to express himself, as a member of the Watts Prophets, had helped him not return to prison. Another of the Brothers spoke of his constant fight to compete against negative social forces to keep his adolescent son out of the joint.

At one point in the dialogue, an African prisoner asked the Prophets to come on with it, "raw." The Prophet responded that they COULD, as performers, come with it raw, but that they are about putting out POSITIVE messages to our youth and presenting images we can be PROUD of.

Judging from their artistic expression and the ideas they put forward in their dialogue with us, the Brothers who make up the Watts Prophets don't see themselves as simply entertainers. Those who think of themselves as simply and mainly entertainers don't believe they have any responsibility other than that of seeing to it that their audiences are entertained. It's anything for applause, anything for a laugh, anything for some ticket sales. For those who think they are, foremost, entertainers, the positiveness or negativeness of what they do is not an issue; the intelligence or stupidity of what they do is not an issue. And for those entertainers who entertain for their bread and butter and view what they do as being a facet of the entertainment INDUSTRY, it's not merely a question of whether they are keeping their CUSTOMERS amused but one of how effectively their PRODUCT is bringing in the cash. For such a person, be he or she African or not, the matter of responsibility to one's people does not become an issue at all. The question of creativity is not an issue.

When African entertainers in this society--particularly, rappers and comedians--bring their PRODUCTS to us raw, it simply means there are going to be words and scenarios that take us to the gutter and that African people--especially, African females--are going to be disrespected in the fullest. And for many African rappers and comedians, Marcus Garvey's exhortation to us, "Up you mighty race," would be meaningless. For these entertainers, the only race that's important is the race to the bank.

But a race to the bank aint good enough. Humor can make money for a comedian. But humor doesn't have to be empty or silly. It can be thought-provoking, can give us insight into crucial situations that we face, can rip the mask off falsehoods. Rap, likewise, doesn't have to be empty, doesn't have to promote idiocy and/or self-destruction. Rap can be an art form that instills pride, forces our

eyes open. It can move us to "fight the power." Comedians, rappers, and others who entertain us don't have to be content with amusing us. They can provide us with what KRS-1, Chuck D, and others have called "edutainment." And in these nutty-ass times we're presently in, we can use some heavy doses of education presented as entertainment --edutainment.

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TRIBUTE

This past February, our elder/brother, Preston Love, passed into the realm of the ancestors. Preston played saxophone in the traditions of African-American classical music(the "jazz" music of African people here in the U.S.). He played with Count Basie and other well-known musicians. He traveled the world, playing his music. He was not only a musician in the traditions of this music of our people, as well as in the blues and rhythm-and-blues traditions. He took pride in being true to these traditions, not only in his playing but in his role as a "jazz" historian. As a historian, Preston was fiercely protective of this culturally sacred music. He was a guardian of this musical aspect of African people's culture in this country and spoke courageously against those who would disrespect the music he loved.

Both as an African musician and as a historian of our music, Brother Love was somebody who felt a strong sense of responsibility to the African community and to the preservation of African-American classical music and its story. May the brother's spirit be at peace in the realm of the ancestors.

-Editor

FROM OTHER SOURCES

Dr. Asa Hilliard Addresses Afrocentric Parenting Conference

"On Feb. 6, the words 'We have the power to make us whole!' rang out throughout the day at the ninth annual Afrocentric Conference. This event...was put on by the Black Infant Health Improvement Project and the San Francisco Department of Public Health at the Seven Hills Conference Center, San Francisco State University.

"Other organizations whose mission of raising healthy African-American children and families and who attended the conference were the Seven Principles Project, the Complementary and Alternative Medicine Project and a host of other dedicate health and community professionals.

"Workshops that were facilitated...included 'Pride and Joy: Tools for Building Brain Power and Cultural Identity',...'Ujamaa: Building Wealth and Empowerment', ...'Well Being: Healing the Healers',...'Elements of a Powerful Black Family',...and 'Undoing Racism: the Power Analysis and Healing Institutional Wounds'...the keynote speaker [was] Asa Hilliard...

"Dr. Hilliard, who is a teacher, psychologist and historian, ...made it a point to stress several key factors about the African community and parenting:

1) 'Early childhood is the front door to changing ourselves. If we do what we are required to do to understand and help our children, the principles involved in doing that will apply throughout our lives'...

2) 'It must be ourselves that save ourselves...We cannot put the future of our children in the hands of the government.'...

3) 'We have the innate ability to teach our children'... There is an enormous amount of cultural wealth that is due to be passed on to our children. He also stated that children learn by what they see...Describing families in Africa, Dr. Hilliard told us, 'The mother and the child are always skin to skin. The child is always

with the mother or someone close to the family. The child is always watching how things are done'...

4) 'Oppression is suppressing history, culture and identity'. Dr. Hilliard stressed how critical it is for African-American people to remember our story and know who we are as a people...Dr. Hilliard promotes reclaiming our story an sharing it constantly with our children.

5)'Everybody has to babysit'!...Raising children is not an individual activity...Dr. Hilliard stresses that everyone connected to that child must take part in raising that child. In addition, the grandparents' experience and knowledge must be accessible to the grandchildren as a way of passing along love, culture and the family's legacy...

6) ...Dr. Hilliard challenged us by asking us...to define what wholeness is for us as an African-American community ...

7) 'In order to teach African-American children, you have to love them'...The art of teaching is so complex and demanding that if love is not part of the equation, children experience a certain sense of detachment in their learning...

"As parents, Dr. Hilliard said, we don't need all the formal education to teach and rear our children--especially before our children are school age. We need to know and love who we are, continue to be patient with ourselves as well as our children..."

-from "We Have the Power to Make Our People Whole: 9th. Annual Afrocentric Parenting Conference," pages 1, 4, and 11, Feb. 18 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Community Organizer Gets Time for Hosting Web Site

"...21-year-old black anarchist named Sherman Austin,...a community organizer and activist originally from southern California, now resides in Tucson, Arizona...he is in federal prison. His one-year sentence, $2,000 fine, and three

years of extremely strict probation(including not associating with groups or individuals who advocate social change and not using a computer for any type of political work or organizing) are all part of a plea bargain Austin took. He was charged with 'distribution of material related to explosives with the intent that they be used to further a federal crime of violence, namely arson'. Thanks to terrorist enhancement legislation over the past six years that have been pumped up by the USA PATRIOT Act, he was facing an additional 20-year sentence if convicted.

"Austin's heinous crime...He hosted a web site...Raisethefist.com, an open-publishing clearinghouse of radical information, gave free hosting space to other progressive organizations. Austin merely provided a link to them. One link to a site called the 'Reclaim Guide' featured some rudimentary information about making explosives...

"Austin was not the one who authored the information, nor posted it, he didn't even maintain the web site. He just had a link to it on his site. And this link was justification enough for 25 agents from the FBI Joint Terrorism Task Force, Los Angeles Police Department, and the Los Angeles Sheriff's Department to surround Austin's house on Jan. 24, 2002, armed with machine guns, enter his home, destroy his room, confiscate his computers and file--but not arrest him.

"Three days after the raid,...he drove from LA to New York for the anti-World Bank/IMF protests...He was jailed and interrogated for 30 hours without a lawyer...30 minutes after Austin was released by the NYPD, he was arrested by the FBI...He was held for 11 days before being shipped off to Oklahoma for two more days in federal jail.

"In fact, Austin wasn't even charged with anything until six months after the initial raid and two arrests...

"Austin says...the person who actually authored the Reclaim Guide, and who is white, is not being targeted. While he is not interested in seeing anyone prosecuted by this government, Austin says the FBI knew of the author, and had even interviewed him. Regardless, they didn't pursue

him. In fact, 'prosecutors and the FBI knowingly lied about it and said I authored, implemented, and designed the Reclaim Guide website', Austin charges.

"Austin told Clamor, 'The case wasn't about someone distributing so-called 'bomb making instructions'. It was about an activist, a young black activist, who established more than a website, but a voice. A voice in which not only I could be heard, but many others as well.'..."

-from "Sherman Austin: Black Anarchist Faces PATRIOT ACT Repression," pages 41 and 42, March/April CLAMOR (Toledo, OH)

Some of the Untold Story Behind the Second Forcing of Aristide from His Country

..."Haiti's U.S.-trained Army overthrew Aristide in 1991. Public pressure pushed the U.S. to lead a multinational effort to restore Aristide's government in exile in 1994. But when Republicans, who'd vehemently opposed the restoration, won control of Congress, they moved to isolate Aristide.

"They successfully pushed legislation to finance the training of those who opposed Aristide's grassroots Lavalas movement and to withdraw U.S. assistance to the Haitian government. Later, the Bush administration forced the Inter-American Development Bank to deny Haiti hundreds of millions of dollars in already approved loans for safe drinking water, literacy programs and health services. They began giving aid that normally would go to the Haitian government to nongovernmental organizations, some of which were run by wealthy anti-Aristide Haitians.

"Most troubling, though, has been U.S. encouragement of Haiti's opposition in its refusal to participate in elections that the government continues to call for, but which the opposition knows it will lose.

"The U.S. has actually taken the position that there can be no legitimate elections in Haiti if the opposition doesn't participate, and that if elections do go forward

without the opposition, the U.S. won't accept the results. ..."

-from "Haiti at Brink Again--U.S. Owes Help," page 36, THE FINAL CALL(Chicago, IL.)

Peace Taking Hold in Horn of Africa

"'Differences between Eritrea and Ethiopia over their demarcation boundary continues to create tensions, but there are no indications of a resumption--of the devastating two-year war...', said Legwaila Joseph Legwaila, Secretary-General Kofi Annan's special representative to both nations.

"During an appearance before the U.N. Security Council, Mr. Legwaila reported that the U.N. was monitoring the Temporary Security Zone and the forces remain separate and respectful of the ceasefire...

"Another sign that hostilities are ceasing, according to UN sources, would be the February 2 agreement between senior military officials from both nations on a framework and timetable to establish sector commissions responsible for investigating incidents occurring along the southern boundary of the zone, and establishing mechanisms to address other security issues on the local level.

"At Final Call press time, Somalians will gather in Kenya at the College of Communication Technology to discuss power-sharing as their transitional government moves closer to forming an inclusive government that would lead to elections ...Somalia's UN Ambassador Ahmed Abdi Hashi...said that on January 29 all the Somali parties signed an agreement on power-sharing and adopting a new charter...

-from "Working for Peace in the Horn of Africa," pages 8 and 33, Feb. 24 THE FINAL CALL

African Family in Mississippi Fighting to Regain Stolen Land Wealth from its Resources

"Dozens of descendants of Sie Lee gathered earlier this month in the boardroom of the state's Oil and Gas Commission in hopes of finding a resolution to a nearly century old

saga involving stolen land in Jasper County which is overflowing with 'black gold'.

"For years, Edward Lee, the great-great grandson of Sie Lee has practically been on a one-man mission: to regain ownership of the disputed land and to find out why no one from his family has received one penny in royalties they estimate is in the billions.

"Despite the large gathering of Lee family members who believed that Oil and Gas commissioners would also be in attendance to address their concerns, only Walter Boone, the commission's supervisor, was present.

"Boone offered to show the family how to research the public records held in their office, but was of little help in addressing the issue of who currently holds the title to the disputed property...Boone soon left the meeting room...

"What happened to the Lee's has happened to others. The Associated Press, in a series of stories published in December 2002, reported a pattern in which Blacks have been cheated out of their family land or driven from it through intimidation and violence.

"In fact, the AP thoroughly investigated the claims of the Sie Lee family and verified all the tax, court, census and corporate documents Edward Lee and his family had collected.

"Although the AP's account of the Lee's story ran in several major newspapers across the nation, not one majority press outlet in Mississippi has covered this story...

"On Memorial Day 1997, Edward Lee was visiting his grandfather Edgar Lee in Jackson...'We had some land', the old man said, 'and they discovered oil on it'.

"Edgar Lee pulled out a creased photograph of a man in ragged overalls sitting in front of a cabin. 'That's your great-great granddaddy, Sie Lee', Edgar Lee said. 'That's the old home place'...

"The land had been in the family since the early 1890s, when Sie Lee arrived from Alabama...Edgar Lee told Edward

that rumors began to swirl in 1908 that geologists from the U.S. Department of Agriculture stumbled onto the fact that eastern Jasper County had a basin of light crude... After word of the discovery leaked out, trouble started.

"Nearly 80 years later, Edgar Lee recalled with great clarity what happened...in 1920 when he was 10 years old. 'Week after week, galloping horses, torches, and hooded men appeared at our cabin', Edgar said. The Klansmen were looking for Edgar Lee's father, Anderson Lee, Sie Lee's son...They returned each week, Edgar said. So Anderson would sleep in the woods, returning at sunrise.

"Finally, the family left their land and fled to nearby Moss Hill. One night their cabin there went up in flames. They built a third cabin in the forest a few miles south of Paulding...In the late summer of 1924, the Klan came calling again, burning down the house...This time, the family scattered...In 1931, Anderson Lee's body was found in a barn on a Delta plantation, a bullet in his chest...

"Sixty years later, Edward Lee entered the Paulding courthouse to search for his family's lost land...Edward recalled the courthouse clerk telling him that there probably weren't any records of Sie Lee ever owning any land because 'the original courthouse burned down on September 10, 1932'...At his grandfather's insistence, Edward Lee returned to look for himself. Edward Lee spent days inside the rusty vault. In the back were some charred books--a handful of volumes that had survived the fire. In one...was a deed of trust, dated March 3, 1910. Sie Lee, listed as the owner of a 180-acre tract, was putting it and a few cows up as collateral for a $350 loan. An attached stub, dated April 1, 1913, said he had repaid the debt in full. Two local, white businessmen had signed the receipt. However, J.H. Abney, one of the lenders, suddenly claimed Lee's property, just three months after the Klan ran the Lees off their land...

"Edward Lee claims that but for the Klan running Sie Lee's family off the land and some unscrupulous white landowners, there would be no question as to who owns the land and

the Lee family would currently be receiving royalties from the oil and natural gas...

"According to Oil and Gas supervisor Boone, since 1976, oil production on the section of land the Lee's claim... totals 1,064,546 barrels of oil...310,390m cubic feet of natural gas has been siphoned off the alleged Lee property to date...

"This week, Edward Lee provided the Advocate with a list containing **over 100** names of individuals who have received what he calls 'ill-gotten gains' from the oil and gas leases executed by several oil companies who once drilled or are currently drilling on the disputed land.

"The documents show that of the numerous individuals who [have] received royalty payments from Sie Lee's lost land is current Governor Haley Barbour, Hinds County Circuit Judge W. Swan Yerger, and Hood Industries..."

-from "Gov. Barbour, Local Judge Receive Royalties From Disputed Oil Land," pages 12 and 13 B, Feb. 26-March 3 JACKSON ADVOCATE(Jackson, MS.)

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

GUEST COMMENTARY

Our Akewi Earns G.E.D.

[At the end of this past February, William "Toon" Hawkins, the Akewi(Librarian) of the Harambee Afrikan Cultural Organization, took his final g.e.d. test and, since then, has received his certificate. We asked our brother to tell

us why he thought it was important to get his g.e.d. certification.]

The reason I applied myself to get a piece of paper that says that now I can go to college, trade school, or acquire a job that calls for a diploma is that I recognize a need for balance in my life. In the world we live in, we often make mistakes--some we can rectify and some that we can't. My felony conviction gives the European power structure one excuse to deny me the opportunity to participate in their system. Not having a highschool diploma or a g.e.d. would give them another excuse. For me to get a job or find other legal means of meeting my survival needs, I must keep to a minimum those things which people could use as excuses to deny me opportunities. In order for me to continue making progress in my transformation from "black" malehood to African manhood, I need to be able to be materially self-supportive.

When we, as Africans in this country, face situations we see as hard, we sometimes believe we don't have choices or we take what we see as the "only way out." When faced with limited opportunities to support ourselves and our families by legal means, we sometimes turn to selling drugs, robbery, or other illegal activities. We are too quick to see these means as "only way out," or the "EASY way out."

Knowing that I would be leaving this place relatively soon, I felt the time had come for me to start preparing myself for life on the outside. Obtaining my g.e.d. was a step in this process. I have attempted to balance the scale in my life, to give myself a foundation to parent my children by example, to take at least one excuse away from the racist system that affects us. Now, if someone says he can't hire me because I have a felony, I can counter that I have a g.e.d. If someone says I don't have a college degree, I can reply that I'm on the way to getting one. We have problems. But by educating ourselves, anything is possible.

-William "Toon" Hawkins

ANNOUNCEMENTS

In celebration of Black History Month, MyFamily.com, Inc. has compiled alistof research tips and online resources for those with African-American ancestry. For African Americans:

Search the U.S. Federal Census. For many African Americans, the paper trail begins with the 1870 Census. This is the first U.S. census that listed former slaves as citizens. Another great resource is the Census Free Population Schedules. These schedules list the names of African-American citizens living in the northern free states prior to the Emancipation Proclamation of 1863. Glancing at a census record can reveal information like an ancestor's occupation, annual income and home ownership. Census records are available at Ancestry.com.

Visit the library. Universities, geneology libraries, chancery offices and state historical societies house records ranging from censuses and tax documents to early voter registrations. Of particular value are Freedmen's Bureau records. Established in 1865, the Freedmen's Bureau was envisioned as a relief organization for refugees and former slaves. While in operation, they collected personal records and information such as birthplace, occupation and even complexion. Plantation journals are another excellent source for information. These journals include slave inventories, slave family groupings, individual names and bills of sale.

Study family trees submitted by genealogists. By reviewing family trees submitted to Ancestry World Tree by other genealogists, you might find references to your own ancestors. The Ancestry World Tree contains more than 250 million names compiled from family trees submitted by users.

Read slave narratives. These first-hand accounts not only provide a snapshot view of slave life in America, but also sometimes provide details about a slave's parents and/or owners. The entire Slave Narrative collection is available online at Ancestry.com. [Editor's note: We excerpted these

passages from the Feb. 26-March 3 edition of the Jackson Advocate newspaper. We urge that you exercise caution when dealing with online operations. Some are legitimate. But others might be out to scam you. You should do some checking before you spend money.]

The International Youth Education Program provides a unique summer program that help youth learn and understand the events that took place during the trans-Atlantic slave trade in Cape Coast and Elmina Slave Castles in Ghana, West Africa. IYEP's Summer Camp in Africa takes students on interesting cultural experiences in West Africa for three weeks, to explore life, art, music, culture and history. For more information or to receive a brochure on Summer Camp in Africa 2004, contact IYEP Summer Camp in Africa, P.O. Box 1621 Sauk Village, IL. 60411 or call (708) 757-0167, email: iyep@africamail.com.

BOOKS

WHO'S GONNA TAKE THE WEIGHT?: MANHOOD, RACE, AND POWER IN AMERICA by Kevin Powell

READY FOR REVOLUTION: THE LIFE AND STRUGGLES OF STOKELY CARMICHAEL (Kwame Toure) by Stokely Carmichael and Ekwueme Michael Thelwell

WRESTLING WITH THE MUSE: DUDLEY RANDALL, BROADSIDE PRESS, AND THE BLACK ARTS MOVEMENT IN DETROIT, 1960-1995 by Melba Joyce Boyd

WALKING IN CIRCLES: THE BLACK STRUGGLE FOR SCHOOL REFORM by Barbara A. Sizemore (scheduled for publication in the near future)

FREEDOM DREAMS: THE BLACK RADICAL IMAGINATION by Robin D.G. Kelley

BACK IN TIME

The following "Back In Time" segment is taken from Oba T'Shaka's THE ART OF LEADERSHIP (Vol. 2), chapter 13: The

Another great Black nationalist and church leader was Bishop Henry McNeal Turner. Turner rose to be a bishop of the African Methodist Episcopal Church...Turner was denied a seat as a Reconstruction legislator because he was Black. He became convinced that Blacks had no future in the United States...In Turner's own words:

> *Can't the fool Negro see that there is no future in this country for him? If he cannot, then he should return to slavery. We would be better off as slaves than as freemen. We have worked, enriched the country and helped give it a standing among the powers of the earth, and when we are denied our civil and political rights the fool Negro who has no more sense than a jackass, yet he wants to be a leader, ridicules the idea of asking for a hundred million dollars to go home, for Africa is our home and is the one place that offers us manhood and freedom, though we are the subject of nations that have claimed a part of Africa by conquest.*

Turner used his prestige and power as bishop of the African Methodist Episcopal Church to call for Black Nationalism and emigration to Africa...He applied his Black nationalism to Black theology, portraying Jesus as Black. As a strong Black man, he boldly proclaimed his pride in being African, and in the face of Southern segregationists, he refused to assume a servile role. Bishop Turner fought hard to instill a Black Nationalist philosophy into the Black Christian church...

While General Nat Turner, living under the violent system of slavery had along with many other slaves viewed Christianity through their own eyes. Black ministers began to adopt a religious interpretation of Christianity which was in line with the conservative white evangelicals...
Cayraud S. Wilmore notes in his book BLACK RELIGION AND BLACK RADICALISM:

> *a nonviolent, self-effacing, patiently-suffering white Jesus held up by the conservative evangelicals and revivalists at the turn of the century became for many Black preachers the authoritative image of what it is like to be a Christian.*

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Mike Carr

Olotu Eko(Education Chairman) - Chuma Akinlawon

Eleto(Administrative Chairman) - position unfilled

Akapo(Treasurer) - Montrail Maddox

Akowe(Secretary) - Mosi Bankole/Eric Crudup

Akewi(Librarian) - William "Toon" Hawkins

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa